Ward Mayor.

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Peculium Dei.

A

DISCOURSE

ABOUT THE

JEWS,

AS THE

PECULIAR *People of GOD.*

IN A

SERMON

Preached before the Honourable

The *Aldermen* and *Citizens* of

LONDON,

On the Sixth of *February*, $16\frac{80}{81}$.

By G. *Hickes*, D. D. Vicar of *Alhallows-Barkin*, *London*, and Chaplain to his Grace the D. of *Lauderdale*.

S. Ignat. ad Magnes.

Εἰ γὰρ μεχρὶ νῦν κατὰ νόμον Ἰουδαϊσμὸν ζῶμεν, ὁμολογοῦμεν χάριν μὴ εἰληφέναι.

LONDON,
Printed for *Walter Kettilby*, at the *Bishop's-Head* in S. *Paul's* Church-yard, M DC LXXXI.

UMI

To the Right Honourable

Sir *PATIENCE WARD*,

Lord Mayor

Of the City of

LONDON,

And to the Honourable Court of *Aldermen*.

MY LORD,

ALthough your Lordſhip was not preſent when this Diſcourſe was Preached, being hindred by your late dangerous Sickneſs; yet both cuſtom, and the honour I have for you, oblige me to addreſs my ſelf to you in this Dedication, hoping that what I have here publiſhed at the deſire of your Honourable Brethren, may be as acceptable to you in the reading, as it was to them in the hearing, and profitable to all thoſe, who ſhall peruſe it with honeſt and unprejudiced minds.

The ſubject is very fruitful, and called me to ſay ſomething on many particulars, on which I could not ſay all; nay to ſtate many of the more weighty matters, which I have mentioned in it, would require as many Tracts, every one of which (I conjecture) would be as big as the Sermon it ſelf. For this reaſon I have Printed it, as I ſpoke it, excepting two or three inſtances under the laſt obſervation, which I have added for the further Explication thereof.

I have alſo added Marginal References for the ſake of thoſe Readers, that perhaps may deſire further Authority for the proof and illuſtration of many things, which occur in the Explication of the Jewiſh *Polity, and the other parts which follow and depend upon it.*

And ſo hoping that this Diſcourſe may (by God's bleſſing) in ſome meaſure contribute towards the recovering of ſome from thoſe ſinful errors and practices, which I have taxed in it, and the preventing of others

others from falling into them; I humbly preſent it to the acceptance of your Lordſhip and the Honourable Court, and ſubſcribe in all ſincerity,

Your Lordſhips moſt faithful

and obedient Servant,

GEORGE HICKES.

UMI

Rom. ix. 4, 5.

—Who are Iſraelites, to whom pertaineth the Adoption, and the Glory, and the Covenants, and the giving of the Law, and the Service of God, and the Promiſes; whoſe are the Fathers, and of whom, as concerning the fleſh, Chriſt came.

WHoſoever ſhall take the pains to look into the nature, and original of thoſe manifold, private and publick Errors, that have contradicted the Chriſtian Faith, or infeſted the peace of Chriſtian Churches, ſince the time of the Apoſtles till this preſent day; will find a conſiderable part of them to have proceeded from want of a right underſtanding, or due conſideration of the *Jews*, as the *choſen and adopted people of the Lord*; whom he inveſted with ſpecial priviledges, and diſtinguiſhed for ſome Ages by particular Civil and Eccleſiaſtical Laws, from all other Nations of the World.

They alone for a long time were his *proper inheritance, and peculiar treaſure*; and he was pleaſed for their ſakes to be a reſpecter of perſons, and ſtand related to the houſe of *Iſrael*, not only as their God to be worſhipped in Spiritual, but as their Prince and Legiſlator, to be ſerved and obeyed in Temporal Cauſes and Affairs. *Exod.* 19. 5. *Pſal.* 135. 4.

And therefore beſides the Moral Law, which they had common with mankind, as the ſons of *Adam*, and

Noah, he ſanctified them to himſelf by certain Ceremonial and Judicial Statutes, which he never intended ſhould oblige any other people but themſelves, and * converſed with them in ſuch a frequent and familiar manner, as he never did with any other Nation, nor indeed can do again, unleſs he ſhould proſtitute his Glory to the World, and erect the Government of it into a miraculous adminiſtration or Oeconomy, and make his Revelations by Oracles, Prophets, Angels, and Voices from Heaven as common upon all occaſions as the Letters, Edicts, Meſſages, and Proclamations of Kings.

* *Lib. Coſri, Pars 1. Sect. 95.*

But many unſound Judaizing Chriſtians have ſtill dreamed, that the *Moſaick* Code was yet in force, and have thereupon lived in ſtrict religious obſervance of ſome or all the Ceremonial Precepts, and vented ſuch opinions, as have perplexed the Conſciences of ignorant and unlearned men, and filled the Church of God with unprofitable ſcruples and doubts.

Thus the *Jewiſh* of old * taught the *Gentile* Chriſtians, that it was neceſſary for Salvation to be circumciſed, and keep the *Moſaick Law*; and though this Heretical *Jewiſh* Doctrine was condemned almoſt as ſoon as publiſhed by the firſt, and moſt Authentick General Council that ever was, yet as we read in the Epiſtles of * S. *Paul*, and ‖ *Ignatius*, it afterwards took root in the *Greek* and *Aſian* Churches, and particularly ſo bewitched the fooliſh *Galatians*, that like the proud *Phariſees* among the *Jews*, and the filthy * *Gnoſticks* among the Chriſtians, they thought to be Juſtified by the *Moſaick Law*.

* *Acts 15. 2.*

* *Epheſ. Philip.* ‖ *Ad Magneſios.*

* *Euſeb. hiſt. lib. 4. c. 17.*

This was part of the Doctrine of many other Hereticks in the Primitive times, as the *Ebionæi* (ſo called from the poor and beggarly notions they had of *Chriſt*) the *Cerinthians* and *Marcionites*, and many more, which we read of in *Euſebius*, *Irenæus*, *Epiphanius*, and others. Some

Some again not considering, that one end of *Christ*'s coming into the World was to destroy the Church of the *Jews*, and *seal up Vision and Prophecy*, and all other ways of Revelation, which belonged to the Constitution thereof, have vainly imagined that God would still be a making new discoveries, and raising up new Prophets and heroical *Zealots* to the World; and upon this supposition have pretended, like the Prophets, and Heroes of the Old Testament, to Illuminations, Prophecies, Visions, Dreams, Raptures, Inspirations, Voices from without, irresistible impulses within, familiar Communion with God, converses with his Angels, and I know not what *Mercuries* of the other World; as if the glorious Majesty of God did dwell among Christians, as it did in the midst of the *Jews*, to make and interpret their Laws; model their Religion; conduct their Armies; fight their Battels, and constantly sit at the helm of Government to order affairs both in Church and State.

Such pernicious Impostors and Enthusiasts as these, were *Simon Magus*, *Menander*, *Cerinthus*, *Marcion*, *Carpocrates*, *Montanus*, *Manes*, *Apelles*, and others in the Primitive times; in the seventh Century *Mahomet*, the summ total of all Heresie before him, and *Messias* of the Devil; and in the latter Ages of Christianity most of the Legend-Saints of the Church of *Rome*, as *Dominick*, *Brigit*, *Francis* of *Assise*, *Catherine* of *Siena*, and *Ignatius* the Founder of the *Jesuits*; and in the Reformed parts of "*Europe* *Christopher Kotter the *Silesian*; *Nicolas Dra-* *Lux è tenebris.*
"*bick* the *Moravian*; *Christina Poniatow* of *Bohemia*;
"*Thomas Muntzer*, *David George*, *Jacob Behmen*, *John*
"of *Leyden*; Mr. *Hutchinson* — the Propheteſs of *New*
"*England*; *Labbadé* of late in *Holland*; *Naylor*; *Ven-*
"*ner*; *Muggleton*, and some other Enthusiasts of our own Country, not so extravagant, that would take it ill to be mentioned here; all which by pretending more

or leſs to Revelations, or *New Light*, have infected the brains of the multitudes, which run after them with a Religious ſort of phrenzy, filling their minds with Enthuſiaſtical conceptions of God and Religion, and have thereby over-run the Proteſtant world with Superſtition and Schiſm.

I ſhould here proceed to a complete Enumeration of all the Errors both in Faith and Practice, which proceed from a partial or total Ignorance of the *Jewiſh* Church and State; but I forbear to mention them, till I come to the place, where I deſign to confute them, intending to handle my Diſcourſe in the following method.

Firſt, I will explain my Text, and give a compendious and clear account of theſe ancient priviledges, wherein conſiſted the Oeconomy of the *Jews*.

Secondly, From the Explication of it I will draw ſome uſeful Corollaries or Propoſitions.

And Thirdly, From theſe Corollary Propoſitions I ſhall endeavour to confute many Ancient and Modern, Publick and Private Errors both in Faith and Practice, which ſavour ſtrong of *Jewiſh* Superſtition, and ſeem to owe their Original to that caſual or wilful neglect of conſidering the *people of Iſrael*, according to the meaning of my Text, as the adopted children, and peculiar poſſeſſion of the Lord. *Who are Iſraelites, to whom pertaineth the adoption*, &c.

That is, who are *Iſraelites*, the * choſen ſeed of *Abraham*, the adopted or elect people, whom as *Moſes* ‖ ſpeaks, he took as a Nation out of the midſt of other Nations, by ſigns and by wonders, that he might call his name upon them, and ſet them aſide for himſelf, εἰς * λαὸν περιούσιον, ἔθνος ἅγιον, Γένος ἐκλεκτὸν, λαὸν εἰς περιποίησεως, a peculiar inheritance, an holy or ſeparate Nation, a choſen race, and a people acquired and purchaſed to himſelf by * wonders, and by war, by a mighty

* *Iſa.* 4. 8.
‖ *Deut.* 4 33.
* *Exod.* 19 5, 6. *Pſal.* 135. 4. 1 *Pet.* 2. 9. *Eccluſ.* 36. *Iſa.* 41. 8. * *Deut.* 4. 34.

ty hand, and out-ſtretched arm, according to all that he did in the land of *Egypt*. They of all other people were his *Segoulah*, which ſignifies his particular portion, his moſt proper and precious poſſeſſion. He of all the Gods only belonged to them, and they of all other Nations only belonged to him; and as the Author of the Book * *Coſri* obſerves, when *Moſes* was ſent by God unto *Pharaoh*, he was not bid to ſay, God that created Heaven and Earth, but *the Lord the God of the Hebrews hath ſent me unto thee*. Hence all along the Old Teſtament he honours them with the Title of his own people, whom he took to protect and govern himſelf; and according to the promiſes mentioned in my Text, ſlew mighty Kings for their ſakes, that he might give them the land of *Canaan* for an heritage, even an heritage unto *Iſrael* his people.

* *Pars* 1. *Sect.* 25.

Hence, as *Joſephus* often obſerves, the policy of the *Jews* was *Theocratical*, or a * Government by God himſelf, and therefore ‖ *Solomon* is ſaid to have ſit on the Throne of God, and *Jeruſalem* God's imperial City is called both in the Old and New Teſtament the * City of the great King. His was *the Kingdom, the Power, and the Glory*; and by vertue of his Royal dignity and power he exacted of his Subjects for the ſervice of his Houſe or Sanctuary, the yearly * tribute of half a Shekel to be paid by the Pole; and if any man failed to pay at the appointed day, * diſtraint by an order from the Parliament of God, I mean from the Sanhedrim, was laid upon his goods. Nay this Sacred mony, as *Joſephus* calls it, was a Tax or Cuſtom ſo proper to the *Jewiſh* Nation, that neither * *Samaritans*, nor Proſelytes were permitted to offer it unto the King, who *ſat between the Cherubims*, and owned no other Subjects but the *Jews*. Hence as it appears from the Hiſtorical Books of the Old Teſtament, the Judges were his deputies, and the Kings but his Viceroys over the *Jews*, and

* *Iſa.* 33. 22.
1 *Sam.* 8. 7.
‖ 1 *Chron.* 29. 23.
* *Pſal.* 48. 2. *Matth.* 5. 35. *Eccluſ.* 36. 13.
* *Exod.* 30. 13.
* *Selden de Jure l.* 4. *c.* 5. *de Synedr. l.* 3. *c.* 10. 2. *Ligbtfoot Temp. ch.* 19.
* *Selden de Jure, l.* 3. *c.* 4.

and both the Judges and Kings were choſen, and depoſed by him at his pleaſure, and like *Moſes* and *Joſhua* before did neither make War nor Peace, nor undertake any ſtate-matter of great moment, without firſt asking counſel of the Lord.

Sometimes he anſwered them by Viſions, ſometimes by Dreams, ſometimes by Prophets, but moſt commonly of all by * *Urim* and *Thummim*; and this Political Oracle or Oracles, though not mentioned in my Text, yet it is alluded unto in ſeveral places of the New ‖ Teſtament, and expreſly ſo called by the ſon of *Sirach*, *Ecclus.* 36.14. where he prays God to reſtore his unſpeakable Oracles unto *Sion*, and raiſe up Prophets in his holy name.

* *Vid. Joh. Braunium de Urim & Thummim, cap.20. l.2. de Veſt. Sacerd.*

‖ *Rom.3.2.* 1 *Pet.4.11.*

Hence there was always appointed *Sacerdos Caſtrenſis*, a ‖ Camp-Prieſt, as * *Schickard* renders *Meſhich Milchamah*, which ſignifies a *Prieſt anointed to War*, for ſuch an one was always conſecrated by ſpecial Unction to march with theſe Oracles with the Army to the War, that he might always be at hand to give * reſponſes to the Judge, General, King, or any other perſon of a publick character, who had power to ask counſel *of the Lord of Hoſts*. Hence God by vertue of his prerogative Royal as Political Soveraign of the *Jews*, gave his General *Joſhua* directions for beſieging of *Jericho*, and reſerved at the ſacking of it all the Silver, and Gold, and Braſs, as Royal prize for himſelf; and laſtly, when he brought his adopted people out of *Egypt*, like their wiſe * Legiſlator and Prince, as the Scriptures call him, he gave them *Haſepher Hathorah*, a Code of incomparable Moral and Civil Laws, of which my Text takes notice, and of which I may ſay what *Cicero* ſaid of the *twelve Tables*, which were but * fragments copied out at the third hand from the *Moſaick* Original, that they were ‖ worth all the other Volumes in the World.

‖ *Deut.20.2.*
* *Miſp.c.5. Th.13.*

* *Joſh.22.12, 13. Judg.10.18. Numb.32.6. 1 Sam.23.2, 9,11. 14.1,3.28.6. 14.18.23.2. 2 Sam.5.19. 1 Chron.14.14. 1 Sam.30.8.*

* *Iſa.33.22. Ezek.20.11.*

* *Grot. de Jure, l.2.12,12. 3,4.*

‖ *Pſal.19.&*

Further-

Furthermore, reſolving for ſeveral reaſons of State to manifeſt his Royal preſence to the ſenſes of his people, he was pleaſed to become *Jehovah Stator*, and dwell among them in as viſible a manner, as his Divinity would permit. While they ſojourned in Tents he would have his Tabernacle or Tent; but when they were ſetled in the holy Land, and had built them houſes, he changed his Tent into a ſtanding Palace or Temple, where in the *Sanctum Sanctorum*, or preſence-room thereof the *glory* here mentioned did always appear. This *glory*, or luſtrous appearance of God, as * *Ezek.* deſcribes it, conſiſted in clouds, and brightneſs, and beautiful colours; and it was to the Nation of the *Jews*, as the flame in the Buſh was to *Moſes*, a viſible ſymbol of God's ſpecial preſence, and a ſenſible ſign and demonſtration, that he reſided in his holy Palace, and therefore when *Ezek.* went about to let the *Jews* know, that God would no longer dwell among them, but forſake the holy City and Nation for the rebellion of his people, he deſcribed it by the gradual motion of the *glory* from the *holy of holies* to the threſhold of the houſe; from thence to the Eaſt-gate of the Temple; from thence to the midſt of the City; and from thence to the mountain, where it finally diſappeared.

* *C.* 10 & 11.

Laſtly, to complete the notion of God's habitation, or dwelling amongſt his people, the Original word for * *Tabernacle* ſignifies a dwelling houſe, and the Original word for ‖ *Temple* ſignifies a royal Palace, or houſe of a King. Accordingly as a * Learned Author of our own hath obſerved, there were all things in it ſuitable to the Oeconomy of an houſe. For in the holy Place, which the *Greek* tranſlation calls the holy Hall, there was a Table, and upon the Table Bread, and a Candleſtick, and Diſhes, and Spoons, and Bowls and Covers, and on the Altar, as on the hearth of this houſe Royal, was kept a continual Fire, and a conſtant ſupply of meat, and

* משכן *habitavit.*
‖ היכל
* *Dr. Cudw. Lords Supp. c.* 6.

and proviſion came in by the Sacrifices, part of which (not to mention the Offerings) was conſumed by the Fire, which fell from Heaven, as God's portion, and the other part was eaten by the Prieſts, as the houſhold and Miniſters of the great King. And as for his inferior ſervants the Levites, who were conſtantly employed in the ſervice of his Sanctuary, he made ample proviſion for their maintenance, by allotting them no fewer than forty eight Cities with Suburbs of two thouſand Cubits compaſs, and Tithes in kind of the whole Land; and this Oeconomy of God's houſhold, with all the Rites and Ceremonies, that concerned the Prieſts and Levites, and purifications of the people approaching to his preſence, is that which is underſtood in my Text by the *ſervice* or worſhip of God. Thoſe forty eight Cities, with the Tithes, Offerings, and Sacrifices, God ſet aſide for the ſtanding expences of the Government, and often levied other occaſional Tributes, as you may read in the 31 Chap. of *Numbers*, where he commanded *Moſes* to levy him a Tribute of the *Captives*, the *Sheep*, the *Aſſes*, and the *Beeves*. And as it was very reaſonable to let him have his proportion of the ſpoil, who had power to give victory, as well as make war: So the Sacrifices, Tithes, Offerings, beſides the half-Shekel before mentioned, though they amounted to * a fifth of the whole Land, were but a juſt revenue for ſuch a Prince, as had won them the Country by miraculous conqueſts, and had power to bleſs it with ſpecial increaſe.

* *Schickard Miſp. c. 14. th. 15. Seld. Review of Tithes, p. 456.*

He gave what he exacted of his people in the bleſſings of Heaven and Earth; he made the Land of *Canaan* a good and plentiful Land, * a Land of *Brooks of Water, and Fountains, a Land of Wheat, and Barly, and Vines, and Fig-trees, and Pomegranates; a Land whoſe ſtones were Iron, and out of whoſe hills they digged Braſs; a Land where they eat Bread without ſcarceneſs, and drank Wine to the*

* *Deut.* 8 7, 8, 9

the full. In a word, as * *Ezek.* ſaith, it was *the glory of all Lands*; for God, who choſe it above all the reſt of the World for himſelf and his people to dwell in, made it flow *with Milk and Hony*, and abound with all things that could contribute not only to the ſuſtenance, but to the pleaſure of man. As *Eden* was to *Adam*, ſaith the Book * *Cosri*: So was this Land called the holy Land to *Abraham*, and his ſeed. It was a Terreſtrial Paradiſe, the place of God's ſpecial preſence in the time of the *Patriarchs*; *Divinity* [העניז הקרש] loved to reſide there; and there God met the Fathers in Viſions and Dreams.

* *Ch.* 20. 15.

* *Part* 2. 14.

The *Fathers*, to whom he made the promiſes mentioned in my Text of driving the Nations out of the Land, and giving it to their Seed; The *Fathers*, *viz. Abraham*, *Iſaac* and *Jacob*, thoſe noble, ſelect and holy perſons, with whom, as the *Jewiſh* writers boaſt, *Divinity* loved to converſe, and who deſcended ſucceſſively in that peculiar line, to which (excepting *Therah*) Divinity ſtill adhered, and in which the true Religion was ſtill to be found, from *Adam the Son of God.*

With theſe Divine Heroes it was that he made and renewed the *Covenants*, or * Covenant here mentioned in my Text; the Covenant of which ‖ Circumciſion was the Seal; but more eſpecially the Political Covenant, or * Teſtament, which *Moſes* the Mediator of it made between God and the *Jews*, and confirmed with the ſprinkling of bloud. To conclude, of the Seed of theſe ‖ Fathers contracted firſt into the Tribe of * *Judah*, and then into the houſe of ‖ *David*, *Chriſt* or *Meſſias* came to put an end to this *Theocracy*, abrogate the * Law *Moſaick*, deſtroy the ‖ Sanctuary, ſeal up Viſion and Prophecy, cauſe Sacrifice and Offering to ceaſe, throw God's Encloſure into the Common again, and break down the * wall of Partition betwixt the Court of the *Gentiles* and the *Jews*; for now God is no reſpecter of perſons, no longer the ſhepherd of *Iſrael*, but all the

* *Some MSS. read* διαθηκη.

‖ *Gen.* 17. 10, 11.

* *Exod.* 24. 7, 8.

‖ *Gen.* 17. 22. *Heb.* 7. 14.

* *Gen.* 49. 10.

‖ *Iſa.* 11. 1, 10. *Rom.* 15. 12. *Ignat. ad Smyrn. ad Epheſ.*

* *Rom.* 7. 4.

‖ *Dan.* 9. 27.

* *Epheſ.* 2. 14.

world is one fold under one ſhepherd, and in every Nation, thoſe that work * righteouſneſs are accepted by the Lord, as well as the *Iſraelites*, to whom, as you have heard, *pertained the Adoption, and the Glory, and the Covenants, and the giving of the Law, and the ſervice of God, and the promiſes, whoſe are the Fathers, and of whom, as concerning the fleſh, Chriſt came: Who is* —

* *Acts* 10. 34, 35.

Having given ſuch a clear and intelligible an account of the *Jewiſh* Oeconomy, as ſuch a compendious Explication of my Text would permit; I proceed to deduce ſome Corollary Doctrines and Propoſitions; the firſt of which is this;

That the Judicial and Ceremonial Laws, which God gave *Moſes* for the Civil and Eccleſiaſtical Government of his *Peculium*, or Adopted people the *Jews*, cannot as ſuch * oblige any other Nation, Society, or Sect of Men, who are not ſo politically related to him, as they were.

* *Vid. Wilhelm. & Philip. Zepper. de Lege Moſaicâ.*

Secondly, That it would be impious and abſurd for any other Nation, Sect, or body of Men not ſo choſen, and adopted by God as the *Jews* were, to pretend to ſuch ſpecial favours, and priviledges, as they enjoy'd not upon any account common to them with other Nations, but by vertue of their Adoption, as they were the ſelect and peculiar people of God.

Thirdly, That it would be vain and fooliſh for any other Nation, Sect, or ſort of Men, who have no ſuch political and ſpecial promiſes as the *Jews* had, to pretend to be ſo choſen and adopted by God.

Fourthly, That it would be ſingular affectation and impiety, for any denomination of Chriſtians, and madneſs for any other Sect, or Society of Men, whoſe political Soveraign God is not, to arrogate the political priviledges of the *Jews*, or pretend to ſuch promiſes, as upon the account of that relation they had.

Fifthly, That it is abſurd for any Chriſtian to receive the *Jewiſh* Rites and Sacraments, thoſe federal ſigns between

between their infinite political Soveraign and them, and not own himſelf a debtor to * *their Law*, or to own himſelf a debtor to their political Law, and not own them to be yet the Adopted people of God.

* *Gal.*5.2,3,4. *Ignat. ad Magneſ. Philadelph.*

Sixthly, That for Chriſtians to believe, that the *Jews* are yet the peculiar and adopted people of God, is to invalidate the Goſpel, which they profeſs, and make * *Chriſt*, who came to adopt all Nations, of no effect or importance to the World.

* *Gal.*5.2,3,4. 1 *Pet.*2.9.

Seventhly, That it is an abſurd and dangerous concluſion for Chriſtians to aſſert, that they are bound for every action they do, at leaſt in the worſhip of God, to have as particular warrant and direction from his written Word, as the *Jews* had from the *Moſaical* Law.

Eighthly, That it is neither ſafe, nor warrantable, nor conſiſtent with Chriſtian moderation and ſobriety, to imitate the extraordinary heroical acts of the *Jewiſh* Worthies; who being moved by ſecret impulſes and directions from the Spirit of God their political King, did many things upon a ſtate-account, which it would be unchriſtian raſhneſs for others to attempt, and utterly unlawful for them to do. Such as were the actions of moſt of their *Judges*, all the * *Zealots*, and many other Heroical perſons, as *Moſes*, *Elias*, *David* and *Jehu*, upon whom the Spirit of impulſe came.

* *Of the right and power of Zealots, Seld. de Jure, l.*4. *c.*4. *de Synedr.*

*l.*2.*c.* 14. 3. *Cunæus, l.* 1.*c.* 12.2.3. *Hammond's Trait of Zealots, and on Matth.* 21. 12. 10. 4. 1 *Maccab.* 2.23,24,25,26.

Theſe are the Doctrinal concluſions, which among many more, I have drawn from the Explication of my Text, or the conſideration of *Jewry* as a *Theocracy*; and the *Jews* as the peculiar and adopted people of God. From whence I proceed in the laſt place, to the confutation of thoſe great and manifold Errors both in Faith and Practice; which proceed, as I ſaid before, from mens not knowing, or at leaſt not duly conſidering

this very familiar, but very momentous Truth.

First then, From these principles appears the strange superstition and folly of some Primitive Churches, both of *Jewish* and *Gentile* Christians, who were * Zealous of continuing at School under *Moses*, and living in bondage under his Law, notwithstanding the ‖ Vision of S. *Peter*, and his declaration upon it, that God would no longer appropriate the *Jews*; and likewise notwithstanding the Apostolick Decree at *Jerusalem* concerning the abrogation of the *Jewish* Law. Such as these were the foolish * *Galatians*, who were so bewitched ('tis the Apostles own phrase) with this doctrine of the *Jewish* Hereticks, that they observed Circumcision, one of their Sacraments, with their ‖ days, and months, and times, and years, and so made themselves unawares, as the same * Apostle shew'd them, debtors to observe the whole *Mosaick* Law.

* *Acts* 15. 1, 5, 24.

‖ *Acts* 10.

* *Gal.* 3. 1. ἄτοπόν ὄζιν Χειζὸν Ἰησοῦν καλεῖν, καὶ Ἰουδαΐζειν. *Ignat. ad Magn.*

‖ *Gal.* 4. 10.

* *Gal* 5. 2, 3, 4.

Secondly, From hence appears the damnable Heresie of the ‖ *Gnosticks*, those *Jesuits*, or Emissaries of the *Jews*, sent out from among them on purpose to subvert the Faith of the newly planted Christian Churches: For as *Eusebius* tells us, they taught, that Christians had absolute need of the Σωματικὴ Λατρεία, or legal observations; they rejected the Epistles of S. *Paul*, which were designedly written against their pestilent doctrine, and called him *Apostate from the Law*.

‖ *Euseb. Hist. l.* 4. c. 22.

Thirdly, From hence appears the fond superstitious Zeal of all, or most of the Bishops of the *Asian* Churches, about the latter end of the second Century, who held it indispensably necessary to keep *Easter-day* after the *Jewish* Rite, precisely on the day of the *full Moon*, next after the Vernal Equinox, on what day of the week soever it chanced to fall; and protested against the observation thereof according to the custom of the *Latin* Churches, on the *Sunday* following, the day on which our Saviour rose from the dead. This

This Tradition, as *Irenæus* obſerves, came from the practice of the *Jewiſh* Chriſtians, who made up almoſt all the firſt planted Oriental Churches; and the connivance of S. *John*, and the Primitive Biſhops thereat; and the obſervation thereof was innocent and uſeful, as long as it was eſteemed but a laudable cuſtom, or an indifferent thing: But to impoſe a *Jewiſh* Rite, not for decency and order, but as antecedently needful upon all Chriſtians, was to go * back from *Chriſt* to *Moſes*, and an infringment of the liberty, wherewith he hath made us free; and had S. *Paul* been then alive, he likely had reproached the *Aſian* Churches, as he did the *Galatians*, with theſe *weak and beggarly rudiments, to which they deſired to be in bondage*, and perhaps would have forbid their Biſhops and Miniſters to *Judaize* in this particular, under the pain of being depoſed, according to the Seventh Apoſtolical Canon: at leaſt he would have ſhew'd them, what Babes they were in *Chriſt*, *who when for the time they ought to teach others, had need themſelves to be taught again* in this particular, *which be the firſt principles of the Oracles of God.*

* Ὁ γὰρ Χριστιανισμὸς οὐκ εἰς Ἰουδαϊσμὸν ἐπίστευσεν, ἀλλὰ Ἰουδαϊσμὸς εἰς Χριστιανισμόν. Ignat. ad Magn.

Fourthly, From hence I proceed to confute the ſenſual and moſt abſurd Doctrine of the ancient *Chiliaſts*; who, as * *Euſebius* obſerves, expounding the Prophecies of the old, and the Promiſes of the New Teſtament, after the carnal manner, and let me add too, upon the carnal Hypotheſis of the *Jews*, conceited that *Chriſt* will come at his ſecond, as the *Jews* conceived he would come at his firſt appearance, to put them in poſſeſſion of *Canaan* again; where under his Reign at *Jeruſalem* for a thouſand years, they ſhould live free from all ſorts of trouble, and paſs away the time, like beatified *Epicures*, in ſenſual pleaſure and eaſe.

* *Hiſt.* l. 7. c. 24.

* *Irenæus* to confirm this opinion, cites many promiſes of the Old and New Teſtament, in particular, *Gen.* 15. 18. *ver.* where God told *Abraham* he had given the Land

* L. 1 c. 32, 33.

Land to his Seed, from the River of *Egypt*, *i. e.* the *Nile*, to the great River, the River *Euphrates*. Which promiſe (ſaith he) having never yet been made good to the *Iſraelites* according to the fleſh, muſt needs be fulfilled to the fellowſhip of believers; who are the ſpiritual ſeed of the father of the faithful, and heirs of the promiſed Land; hither he alſo refers *Mark* the 14. 25. where our Saviour, after he drank of the Cup, ſaid to his Diſciples, *I will drink no more of the fruit of the Vine, till the day that I drink it new in the Kingdom of God.*

This groſs conceit of our Saviour's Terreſtrial King-
* *Hiſt.l.*3.39. dom, was firſt divulged by *Papias*, a man, as * *Euſebius* tells us, of a mean head-piece, and not ſo capable of conceiving Spiritual truths; and as *Feuardent* obſerves in his Notes on *Irenæus*, it came down by Tradition from the firſt *Jewiſh* Chriſtians, who like the Mother of *Zebedees children* in the 20. of S. *Matth.* and the Apoſtles themſelves, *Acts* 1. 6. ſtill fancied that *Meſſias* at length ought to be King, and reſtore the Kingdom unto *Iſrael.*

The *Revelation* of S. *John*, which was written about ſixty years after our Saviours Paſſion, gave further occaſion to the growth of this Error; for this Prophetical Book being penn'd in the Prophetical ſtile, which is always wrapped up in ſimilitudes, and ſchemes, did accidentally blind theſe carnal dreamers, who underſtood it in a literal ſence, and ſo made them frame a model of Government for *Chriſt* and the Saints at the New *Jeruſalem*, after the manner of that which had been in the Old. I have given this account of the original of this Error, that it might ſerve to Apologize for *Juſtin Martyr*, *Tertullian*, *Irenæus*, *Apollinarius*, *Lactantius*, and other excellent Fathers, who fell into it, although I muſt needs ſay, from the preceeding Propoſitions, that it is a very groſs and carnal Doctrine, unworthy the ſpirituality of the Goſpel-promiſes, inconſiſtent with a ſtate of future

future Glory, and that it debaſeth the Regal office of *Chriſt*. Laſtly, to juſtifie S. *Hierom* againſt Mr. *Mede*, for calling theſe *Chiliaſts Semi-Judæans*, their opinion is *Jewiſh*, conceive it in what notion ſoever you pleaſe. It is *Jewiſh* in its original, the *Gentile* having learnt it from the *Jewiſh* Chriſtians; its pleaſures are ſenſual and *Jewiſh*; and the conſtitution of ſuch a Kingdom, the nature of its Government, and the temporal Prerogatives belonging unto it, ſuppoſe a renovation of part of the *Jewiſh* Oeconomy: and, that as *Jews* and *Gentiles* in this life had joyntly turned Chriſtians; ſo Chriſtians in the next ſhould all turn *Jews*. But then, if you conſider this Doctrine, as it is improved by thoſe, whom from the fancied temporal Monarchy of *Chriſt*, we call *Fifth-monarchy-men*, it will appear to be not only a moſt fleſhly, but a moſt bloudy *Jewiſh* Doctrine, which brings war and deſolation upon the whole Earth. For it repreſents King *Jeſus*, as another *Joſhua*, the Saints his followers, as *Gideons* and *Ehuds*, and the reſt of the World, juſt like the *ſeven Nations*, who were to be rooted out.

In the Fifth place, to paſs over many other, both Ancient and Modern Errors, which I ſhall but mention towards the concluſion of my Diſcourſe, I proceed to examine the erroneous and dangerous Doctrine of our Modern *Karaites*, who make the Scriptures the ſole and adequate rule of humane actions; and aſſert that Chriſtians, like the *Jews*, are bound for every thing they do in the worſhip of God, to have poſitive * warrant and direction from his Word, according to that of *Deut.*4.2. *You ſhall not add unto the Word that I command you, neither ſhall you diminiſh from it, that you may keep the Commandments of your God.*

* *Spotſwoods Hiſt l.3.p.152.*

This ſingle abſurd principle of our *Anticeremonial* Teachers hath been a fruitful Mother of Faction and Schiſm, and the cauſe of all thoſe diviſions and ſubdiviſions, which have made the name of *Proteſtant* ſo uncertain.

tain in its ſignification, and once more threaten the ruine of this Church. For no Traditions how certain, no Ceremonies how uſeful and innocent, nor any Eccleſiaſtical Orders how reaſonable and convenient ſoever they be, ſhall oblige the Conſciences of theſe men, until ſome command or example be produced out of Scripture, to warrant the things which the Church ſhall command.

This in plain language is to ſuppoſe, that Chriſtians are not a general, but a particular Church of men, like the *Jews*; and to have thereupon received, not only the ſubſtantials of Divine Worſhip from God, as God, but the adjuncts and circumſtantials thereof from God as their King. Or elſe to ſuppoſe, that God by enjoyning us nothing circumſtantial in his worſhip hath forbidden us the uſe, and ſo taken away the indifferency of indifferent things; which, conſidering the neceſſity of time, place, poſture, and habit in general, and the convenience of ſome particular ſorts at ſome times, and in ſome places, is impoſſible to imagine, and utterly inconſiſtent with the liberty of ſuch a free and manly Religion, as S. *Paul* deſcribes the Chriſtian to be.

For 'tis an equal abridgement of humane liberty, to be bound by God to the obſervation of a multitude of indifferent matters, and be permitted the uſe of none; for he whoſe ſilence implies thou ſhalt not do ſuch or ſuch indifferent things, or obſerve ſuch and ſuch indifferent Rites, doth as much impoſe upon thee, as he that ſaith thou ſhalt. Therefore God's ordaining nothing in the extrinſecal part of Religion under the Chriſtian Oeconomy, doth not imply in *Jewiſh* ſtrictneſs, that we ought to order nothing, which he hath not impoſed, but that he hath left both private and publick perſons free to determine therein according to the dictates of private and publick wiſdom.

As

As God then by commanding nothing Ceremonial, hath left ſingle perſons free to act in the Ritual part of cloſet-worſhip, according as private diſcretion ſhall ſuggeſt: ſo by ſo doing he hath left it to the power of Parents and Princes to regulate his worſhip in the circumſtantials thereof, according to the rules of Oeconomical and Civil prudence, provided nothing be ordained inconſiſtent with his Word.

God for ſpecial reaſons, which the *Jewiſh* Rabbies aſſign, thought not fit to truſt the *Jews* with the choice of their own Ceremonies, but hedged them about for their better ſecurity with a Mound of Ritual Orders and Laws; but there is nothing in the New Teſtament which implies the like of Chriſtians, though * S. *Peter* ſays in the words of *Moſes* and *David*, that we are a choſen generation, a Royal Prieſthood, an holy Nation, a peculiar people; but that doth not imply, that God hath given us as peculiar directions for the outward manner of his worſhip, as he gave the *Jews*; but rather the contrary, that the Church of God was become as Catholick as Mankind; and that God by conſequence would no more ſet up any private Divine Service, give no more directions for the particular modification of his worſhip; abridge our liberty therein, neither by Negative nor Poſitive Precepts, nor further concern himſelf for thoſe little matters כל יתרת המשכן the very pins of the Tabernacle, that affected phraſe of the late Writers for Reformation, whenever they argue from *the pattern in the Mount*.

* 1 *Epiſt.* 2. 9.

But ſuppoſe theſe Texts in * *Deut.* of neither adding nor detracting from God's commands, concerned us as well as the *Jews*; yet they cannot be taken in a ſence to prove, that humane impoſitions are unlawful, becauſe the *Jewiſh Kings* and *Sanhedrim* ordered many Religious Rites, uſed many Ceremonies, and appointed many things to be obſerved in that Church without any other

* *C.* 4. 2. 12. 32.

warrant or command from God, than the uſe of common reaſon and prudence, as * *Maimonides* himſelf doth confeſs.

* *Mor. Nev. p. 3. c. 41. & de Temp.*

Take theſe out of many other examples in that excellent Book ‖ *Coſri*, and the * Kalenders of the *Jews*. *The inſtitution of the Feaſt* Purim; *a great number of annual Faſts, whereof four are mentioned and confirmed*, Zach. 8. 19. *The Baptiſm of Proſelytes, which* Chriſt *inſtituted into a Sacrament: Parochial Synagogues, and houſes of Prayer: The alteration of the poſture of eating the Paſſover, into the common poſture of eating and drinking:* ‖ *Excommunication: The* * *carved image of the City* Shuſhan *over the Eaſt gate of the Temple, ſet up in remembrance of the captivity:* And laſtly, *the fixing of the month* Abib *to the Vernal Equinox, by appointing the intercalary year*, without which, the months ſhifting places, the obſervation of the Paſſover, and all the other moveable Feaſts appointed by God, had been uncertain and prepoſterous; and as the *Egyptian* Prieſts told ‖ *Herodotus*, for a Chronical, what he related for an Aſtronomical obſervation, the Sun had frequently ſet where he had riſen, and riſen where he had ſet.

‖ *Pars 3.* * *Scld. de anno civ. & 8. de Synedr. l. 3. c. 13.*

‖ *Lightfoot, 1 Cor. 5. 15.* * *Lightf. Temp. c. 3.*

‖ *Lib. 2.*

Laſtly, the Canonical and Apocryphal writers furniſh us with other inſtances; as *Hezekiah*'s continuing the Feaſt of unlevened Bread ſeven days longer than was appointed by the Law; *Solomon*'s Feaſt of ſeven days for the dedication of the Altar; and the annual Feaſt of eight days appointed by * *Judas Macchabeus* and his brethren, which continued to the days of our Saviour, and ſtands approved upon Record in the Goſpel of ‖ S. *John*.

* *1 Macc. 4. 59.*

‖ *C. 10. 22.*

I might here add the great liberty which all the Primitive Churches took in impoſing Rites and Ceremonies, and appointing * Feſtivals to be obſerved; but Authority ſignifies nothing with the men, whom I here oppoſe.

* *As may be ſhown from the Titles of the Sections of the ancient Syriack Verſion of the New Teſt.*

poſe. For when we tell tell them of the practice of the Primitive Churches, they make the ſame anſwer that the *Socinians* do, when we urge them with the Doctrine thereof, *viz.* that Antichriſt began to work in the Apoſtles days, and that Errors crept early into the Church.

To conclude, This *Jewiſh*, or rather more than *Jewiſh* doctrine, utterly overthrows the uſe of the *Apoſtles Creed*; * *Infant-Baptiſm*; *the obſervation of the Lords day*; *the ſolemn* ‖ *Vow at Baptiſm*; *Prayers before and after Sermon*; *Prayers before and after the Sacraments*; *the admitting of Women to the Communion*, and juſtifies the *ſecond* diviſion of our Diſſenters againſt the *firſt*, the *third* againſt the ſecond, the *fourth* againſt the third, and the *laſt* againſt them all; who have declared to the world, *that if they muſt have humane inventions, the old are better than the new.*

* *Caſſand. Theſes oppoſit. Theſ. S. Chryſoſt. Gal. 2.15.*

‖ ἄλλα δὲ ὅσα περὶ τὸ Βάπτισμα, ἀποτάσσεσθαι τῷ Σατανᾷ, καὶ τοῖς ἀγγέλοις αὐτοῦ, ἐκ ποίης ἐστὶ γραφῆς. *Baſil. de Sp. Sancto, c. 27. vid. & c. 29.*

In the Sixth place, I proceed to ſhew of what Immoral and Unevangelical Spirits many Chriſtian *Zealots* have been, in comparing themſelves, and the Patrons of their parties, to the *Jewiſh* Worthies; and teaching that they acted like them in their moſt unwarrantable and unlawful undertakings, by ſecret and irreſiſtible impulſes from the holy Spirit of God. Thus the *Pope* himſelf, as ‖ *Davilah* relates, compared the Duke of *Guiſe*, the Patron of the Papiſtical League, to *Judas Macchabæus*; the Jeſuits called him *Gideon*, and bid him go on and proſper in the cauſe of God. Conformably hereunto, when they conſecrate an Aſſaſſin, as * *Hoſpinian* proves they ſometimes do, to murder an Heretick Prince, they ſolemnly devote him to the bleſſed work in ſuch a form as this: "Thou choſen and beloved ſon of God, take here the ſword of *Gideon*, the "ſword of *Jeptha*, the ſword of *Sampſon*, the ſword of "the *Macchabees*, the ſword of *Judith*; Go, and be of "good courage, and the Lord ſtrengthen thy arm.

Hiſt. l. 9.

* *Lib. 4.*

‖ *Printed in French, 1595.*

Accordingly they wrote an ‖ Apology for *John Chaſtell*, wherein they endeavour to prove, that his murderous attempt on *Henry* the Fourth of *France* was Heroical, although he failed therein. I need not here repeat what Pope *Sixtus Quintus* ſaid in the Conclave, upon the ſtabbing of *Henry* the Third: And wiſh with all my heart, that this *Jewiſh* doctrine of *Heroical Zeal* and *impulſe*, were only chargeable upon *Papiſts*; but to the great diſhonour of the moſt bleſſed and honourable name of Reformation, it hath been taught and practiſed by many conſiderable Reformers of the Epiſcopal Reformation, who, to omit other inſtances, once or twice cried out in inſurrections againſt King *James* in *Scotland*, *the ſword of the Lord, and of Gideon*; and in a Letter which they wrote to the * Lord *Hamilton*, inviting him to be their *Othniel* or General, they told him, that the people were *animated by the word and motion of God's Spirit, to go to arms.*

* *Foulis Hiſtory of the wicked plots, l. 1.*

Goodman, and *Kilby*, and *Knox*'s works are full of this Doctrine; and every one knows to what ſtrange, inward extraordinary callings, motions, and directions ‖ *Coppinger* and *Hacket*, and their Aſſociates formerly pretended; and I need not tell * whom they followed, or what profeſſion they were of.

‖ *Bancrofts dangerous poſitions, l. 4.*

* *Cartwright and Travers.*

In like manner many of the late Preachers, as may be ſeen in the *Parliament-Sermons*, commended the moſt forward undertakers of the late Rebellion, for their Zeal, and compared them thereupon to *Phineas*, and other Zealots for God. Particularly one of them in the 27*th.* page of his Sermon, Entituled, *The glorious name of the Lord of Hoſts*, ſays expreſly, that as the Spirit of the Lord came upon *Sampſon* and *Gideon*, ſo it came upon many of the Nobles and Worthies of that Parliament, and in the Dedication thereof complemented the *then General*, as Pope *Gregory* the Fifteenth complemented the late King of *France*, when he was raiſing an

E. of Eſſex.

Army

Army to extirpate his Proteſtant Subjects, *in the glorious name of the Lord of Hoſts.*

What damnable Doctrine is this? How inconſiſtent is it to the practice of Primitive Chriſtianity, and the meek and peaceable Doctrine of the Goſpel; which is the only Oracle of revelation to Chriſtians, who are to expect no other motions, no other impulſes from the Spirit, but ſuch as inſenſibly move us to vertue and goodneſs, in the uſe of the means of Grace?

Indeed God by being temporal head of the *Jews*, had frequent occaſions to raiſe up certain extraordinary perſons, by the powerful impulſes of his Spirit, to work miraculous deliverances for his people, and execute ſupralegal Commiſſions in certain caſes of ſpecial exigence, where it would not be convenient to wait for the ordinary Proceſs of Law: Of this there are many inſtances of the Old, and one of our Saviour in the New Teſtament; but then the Zealots, ſo incited by God, did carry with them evident marks, that they were truly ſo affected, as *Phineas*, *Jehu*, *Elias*, and *Chriſt*; or if they did not, they were ſubject, like the Prophets, to be tried by the Sanhedrim, and paid for ſuch pretenſions to the Spirit, when they were falſe, by no leſs price than their bloud.

But our Saviour, who put an end to the *Jewiſh* State, and his Fathers temporal Reign, put an end thereby to all future pretenſions of ſupralegal impulſes, and Zeal; and both by his * doctrine and example hath forbidden ſuch unwarrantable proceedings to Chriſtians, as unbecoming their meekneſs and ſobriety, inconſiſtent with Evangelical peace and obedience, and deſtructive to that Authority and Power, which he hath left to the Civil Magiſtrate, the Miniſter of God to execute wrath.

* Διὰ τοῦτο μαθηταὶ αὐτοῦ γενόμενοι μάθωμεν κατὰ χριστιανισμὸν ζῆν. — ὑπέρθεσθε οὖν τὴν κακὴν ζύμην τὴν παλαιωθεῖσαν καὶ ἐνοξίσασαν, καὶ μεταβάλεσθε εἰς νέαν ζύμην, ὅ ἐστιν Ἰησοῦς Χριστός. *S. Ignat. ad Magnes.*

Therefore to pretend now with the *Clements*, and *Ravaillacks*, the *Melvils*, and *Mitchels*, and *Hackets*, and *Hack-*

Hackſtons to the right and power of Zealots, and Old Teſtament-impulſes from the Spirit of God, is in effect to teach, that God is our temporal King, and that Chriſtians are now in a *Jewiſh* ſence the peculiar people of God. Thus the *Munſter-Anabaptiſts* in the *Jewiſh* ſtile miſcalled themſelves, the children and choſen people of God; and boaſted that the ſword of *Gideon* was put into their hands to deſtroy the Principalities and Empire of this World, and ſet up the Kingdom of the Lord *Chriſt*.

Ἐὰν δέ τις Ἰουδαϊσμὸν ἑρμηνεύῃ ὑμῖν, μὴ ἀκούετε αὐτοῦ. κρεῖττον γάρ ἐστιν παρὰ ἀνδρὸς περιτομὴν ἔχοντος χριστιανισμὸν ἀκούειν, ἢ παρὰ ἀκροβύστου Ἰουδαϊσμόν. *S. Ignat. ad Philadelph.*

To the ſame purpoſe tended the many Sermons Preached and Printed in the late times upon *Curſe ye Meroz, the Lord of Hoſts, be valiant and fight the Battels of the Lord*; and other ſuch Military Texts, which made the common people of *Great Britain* conſider themſelves as the people of *Iſrael*; and in fits of Fanatical heat, which they were taught to call Zeal for the glory of God, act like Enthuſiaſts, and follow their leaders, like the *Jews* of latter times, to commit ſuch execrable Treaſons, as ought not to be mentioned without horror and tears.

The late inſtance of *Venner* and his company, and the later Inſurrections in *Scotland* are alſo pat examples to this Theam; whereof the former fighting for *Jeſus* as a Temporal, and the latter as a Spiritual King, did certainly believe, according to the Doctrine of *Tho. Muntzer*, that every one of them was able to chaſe a thouſand, and two put ten thouſand to flight.

The next Error that falls under the cognizance and redargution of the preceeding Propoſitions, is that abſurd Doctrine of the validity and indiſpenſable obligation of the *Leges Forenſes*, or Judicial Laws of the *Jews*. This Doctrine was aſſerted about the time of the Reformation by * *Caroloſtadius* and *Caſtellio*, and the defence of it was not long ſince offered to the Preſs by one Mr. *Bampfield*; and the late ‖ *Scottiſh* Rebels in their new

* *Wilhel. Zepper. lib. 1. c. 2.*

‖ *Copy of the Fanaticks new Covenant.*

new Covenant or Scheme of Reformation, declared that they would be governed by the Civil or Judicial Laws, which God gave to his peculiar people, excepting the Laws of *Slavery*, *Polygamy* and *Divorce*. And the Colony of the * *Massachusets* in *New England*, though they have not expresly declared the *Jewish* Laws to be indispensably binding, yet it appears from their Capital Laws, the greater part of which are both for matter and stile *Mosaick*, that they had an unreasonable superstitious veneration for them, having Enacted death in the very words of *Moses*, for him that smiteth or curseth his Parents, as also for the incorrigible Son.

* *The Laws of the Massachusets Colony, printed at Cambridge by* Sam. Green *for* John Usher *of* Boston.

I thought my selfobliged to take notice of this Error, against which *Luther*, *Calvin*, *Melanchon*, and many more Divines of note have occasionally written, and asserted the Civil liberty wherewith *Christ* hath made us free. More especially, I think my self bound here to animadvert upon those, who though they did not assert the validity of the whole *Mosaick* Code, yet have asserted the indispensable obligation of some particular Laws in it, to the great scandal of the Protestant name. In particular I understand those, who have declared the *Mosaick* Laws against Idolatrous places and persons to be in force, and so have made the people deluded with this Doctrine run in tumults to pull down Churches, and think it meritorious to put Popish Priests and Princes as Idolaters unto death. There are examples enough of these Doctrines in *Knox*'s and *Spotswood*'s History, and I wish there were none no where else; but *Nehushtan* was Printed here in 1668; and besides the Murderers of the late Archbishop of S. *Andrews*, I could name others reputed saving Preachers, who applied this Doctrine very closely to the Bishops, as *Baals Priests*.

Earl of Arran's *answer to the Queens Proclamation, Hist. Coll. by* R. Watson, *p.* 104. *id. p.* 149.

In the next place, I cannot but shew the *Jewish*, or rather more than *Jewish* superstition of some modern Christians,

Christians, in affecting *Jewish* names and phrases, contrary to the custom of the universal Church. Thus at a ‖ meeting of *Cartwright*, *Travers*, and other dissenting Ministers in *London*, it was resolv'd that such names as did savour either of Paganism or Popery should not be given to children at Baptism, but only Scripture names; accordingly * *Snape*, not to mention later examples, refused to Baptize a Child by the name of *Richard*, not remembring that God under the New Testament changed the Scripture-name *Saul* into the Pagan-name *Paul*, and that *Thomas* came to be called *Didymus*, and *John* surnamed *Marck*.

‖ *Bancrofts dangerous pos. l. 3. Chap. 9.*

* *Id. l 3. ch. 11.*

Thus the *Massachusets* of *New England*, as may be seen in their ‖ Book of Laws, cite the Months not by their ordinary names, but by the *first* and *second* month; and thus * *Pope Silvester* once forbad the world to call the days of the week by the name of the *Planets*, which the *Folonians* and *Bohemians* do yet superstitiously observe, although the Church of *Smyrna*, not to mention other examples, in their ‖ Epistle about the martyrdom of *Polycarp* their Bishop, useth the Pagan names of *April*, and the *Calends* of *May*.

‖ *Ch. about the time and place of the County Courts.*

* *Seld. de Jure, l. 3. c. 22.*

* Μαρτυρεῖ ὁ μακάριος πολύκαρπος μηνὸς Ξανδικοῦ δευτέρᾳ ἱσταμένου, περὶ ἕκτην καλανδῶν Μαΐων. *Martyr. Polycarpi ab Armachano edit.*

From the same fountain of *Jewish* superstition it came, that the Lord's day was called the *Sabbath*, although *Justin Martyr* and *Tertullian*, and the Imperial Edicts call it by the name of Sunday, and when it was not called so, it was always called the *Lord's day*; and I wonder those who would have it commonly called the *Sabbath*, contrary to the custom of all Christian Nations, did not for the same reason make the Lord's Supper be called the *Passover*, especially since it is written, that *Christ our Passover is sacrificed for us*. To conclude this remark, the Primitive Christians were so far from this superstition, that when good Analogy required, they never scrupled to apply the terms of the Pagan to the Christian Religion, as in calling the Sacraments *Mysteries*,

ries, the men of extraordinary auſterities and devotion *Asketicks*; nay *Euſebius* calls the Diſciples of *Chriſt* * *Thiaſotas*, as the Heathens called the Diſciples of *Bacchus*, and the Sacraments of the Chriſtian Religion, the ‖ *Orgia* thereof.

* *Hiſt. lib.* 1. *c.* 3.
‖ *Hiſt. lib.* 2. *c.* 1.

I ſhould now proceed in the next place, to ſhew the vain and impious pretenſions of many Chriſtian Enthuſiaſts to Revelations, Inſpirations, Prophecies, and Prophetical meſſages, and other Supernatural diſcoveries of the counſel and will of God, and ſhew by many notorious examples how the Enthuſiaſts both of former and latter Ages, both of the Papal and Antiepiſcopal Communions have pretended to have been ſpoken to by God, in all thoſe divers manners (*Urim* and *Thummim* excepted) by which he ſpake to the Fathers, and to *Moſes*, and the Prophets in the *Jewiſh* State. Juſt as if the Divine Majeſty reſided among the Chriſtians in the ſame manner, and for the ſame ends, that it did among the *Jews* to give and interpret Laws, conduct their Armies, declare War and Peace, make Leagues and Alliances, and do all other things by which he was bound, as a political Soveraign, to diſcover his Royal will upon all emergent occaſions, to direct, inſtruct, or correct his people, or the Kings which he ſet over them. This I deſigned for one of the principal parts of my Diſcourſe, till I found, that it required an hour for it ſelf.

Furthermore, I deſigned from theſe premiſes, to ſhew how the *Jewiſh* Spirit hath reigned, and ſtill doth reign among very many Chriſtian Communions; who, as ‖ *Buxtorf* ſets forth the Modern *Jews*, have an haughty and magnificent opinion of their own Religion, and think that God and Meſſias belong to few or none but themſelves; ſuch as theſe in the firſt place are the Papiſts, who damn all that live out of the *Romiſh* Pale; and in the ſecond our Modern * *Montaniſts*, *Novatians*, and *Donatiſts*, who, if they do not damn Epiſcopal

‖ *Præfat. ad Synag.*

* *Bancrofts dang. poſ. l.* 3. *ch.* 15.

Communions, as ſeveral of them have done, yet think they have mighty Spiritual advantages above them; and out of an high conceit of their own Sanctity and Pureneſs, ſet up private Altars and Communions, and appropriate the Catholick names of the Church, the Brethren, the Saints and people of God unto themſelves.

Hiſt. of Independency, part 1.

I likewiſe intended to ſhew the horrible Enthuſiaſm and Blaſphemies of many Religious ‖ Orders in the *Romiſh* Church, who beſides the common Goſpel, which God hath publiſhed to the World, pretend to have received particular *Alcorans* from him by the hands of their Founders; wherein they have ſpecial promiſes, rules and priviledges, and thereupon boaſt themſelves, as far above all ſecular Chriſtians in the favour of God and Angels, as the *Jews* were above the *Gentile* world. I likewiſe deſigned to ſhew how many men have run into many groſs unfortunate Errors, for want of rightly diſtinguiſhing in the Decalogue, and the Laws which follow after it, the purely Poſitive from the Moral precepts, and the purely Ritual from the Typical part of the Ceremonial Law, which God as Eccleſiaſtical and Secular Soveraign gave unto the *Jews*.

‖ *Vid. Regulas Sancti Franciſ. vel lib. Conform. S. Franciſc. vel Alcoranum Franciſcanorum.*

Hither I had referred the Ancient and Modern *Sabbatarians*; the writers againſt *Uſury*, which ſome of them have made as great a ſin as Murder. The religious abſtinence of the * Oriental Churches from Bloud and unclean Animals, and the conſecration of their Euchariſt in unlevened Bread. The Modern *Iconoclaſtes*, or zealous oppoſers of the Civil and Hiſtorical uſes of ‖ Monuments, Pictures, and graven Images, eſpecially in Churches, from whence the Mechanicks among the *Quakers* (it is ſaid) refuſe to make any Images at all. Thoſe * Divines, who held it unlawful to Anoint a King at his Coronation, which was much oppoſed by the Brethren as a Typical Rite at King *James* his Coronation, and utterly forbid by the *Conſiſtorians*, when our

* *Brerewoods Enquiries. Caſſand. op. p. 693.*

‖ *Spotſwoods Hiſt p 321. Foulis his Hiſt. of pret nd. c. 9. Stow's Survey of London.*

* *Foul. Hiſt. pretend l. 1. c. 8 Mr. Douglas his Coronation Sermon.*

our preſent Soveraign (whom God preſerve) was Crowned King of the *Scots*. The ſtrict Divine right of Tithes, and Tithes of Tithes, or Tenths unto the Pope, as the Chriſtians High Prieſt. Laſtly, thoſe who hold it unlawful for the Supream Magiſtrate to pardon Murder, which God made unpardonable among the *Jews*; as likewiſe thoſe, who, like the *Spaniſh* Chriſtians condemned by the Council of * *Eliberis*, think themſelves bound by the Law of *Moſes*, though with the loſs of their lives, to demoliſh Idol-monuments and Gods. * *Can.* 60.

Furthermore, I deſigned to ſhew what conſcientious care, and ſpecial heed the Miniſters and Writers of the Chriſtian Religion ought to take, that they lead not the World into miſchief and error, by arguing in a plauſible, but really falſe Analogy from things and perſons in the *Jewiſh*, to things and perſons in the Chriſtian Church.

Thus *Baronius* and *Bellarmine*, and almoſt all the Popiſh Writers argue for the Pope's Supremacy, from the power and primacy of the High Prieſt among the *Jews*; and Pope *Gregory* the Fifteenth, in his Letter to Prince *Charles* inſiſted upon this, that he ought to own the authority of God's High Prieſt. And thus Pope *Adrian* the Sixth moved the Princes of *Germany* to cut off *Luther* and his followers, becauſe God caſt *Corah* and his company down into Hell, and commanded that thoſe, who would not obey the Prieſt, ſhould be puniſhed with death.

Thus the *Diſciplinarians* in *Scotland* compared our hindring in *England* of the pretended Diſcipline, unto the hindrance which God's enemies made unto the building of *Jeruſalem*. *Bancr. dang. prof. b. 1. p. 31.*

And thus alſo the promoters and abetters of the Solemn League and Covenant, which ſome have equall'd to the Covenant of Grace, were wont to expreſs themſelves about it to the people in the * Texts and phraſes of the Old Teſtament, which concerned the making, breaking, or renewing of that political Covenant, which

* *Such as* 2 *King.* 11. 17. *Iſa* 44. 5. *Joſh.* 24. 25. *Deut.* 29. 25 *Jer* 22. 8, 9. 2 *Chron.* 34. 31, 32. *Jer.* 11. 2, 3. *Iſa.* 44. 5.

which God made with the people, and afterwards with his Viceroys the Kings of the *Jews*.

Thus whenever they (or their Anceſtors) had a mind to ſtir up the people to Rebellion, they compared their Princes to the wicked Kings, whom God laid aſide in the Old Teſtament. So one *Gibſon* in his Sermon compared King *James* to *Jeroboam*; and *Gilby* cunningly reſembled Queen *Eliz.* of bleſſed memory to *Jeroboam*, *Ahab*, *Aſah*, *Saul*, and almoſt all the wicked Old Teſtament Kings; and *Leighton*, a great Incendiary in the late times, in his *Sions Plea*, wherein he ſtirred up the people to kill the Biſhops, called the late Queen-mother the *daughter of Heth*, a *Canaanite*, and *Idolatreſs*; and others compared her to *Athaliah*, and ſaid, ſhe ought to be ſlain. And one of the * Miniſters of this City in a Speech which he made in the *Guild-hall* to encourage the people to give largely towards the bringing in of the *Scottiſh* Army, referred them for his excuſe and vindication, to *Numb.* 10. and *Deut.* 20. where God, the *Jewiſh* Soveraign, ordained, that the Prieſts ſhould ſound the Silver Trumpets, to proclaim War; and that when the people went out to Battel, the Camp-Prieſt was to make an Oration to them, to encourage them to fight for the Lord of Hoſts.

* *Evang. Armat. p.* 3.

Thus alſo Mr. *Alured* in the well-intended Letter, which he wrote to the Duke of *Buckingham*, againſt the *Spaniſh* match, inſiſted upon this Argument to prove it unlawful, becauſe the *Jews* were forbidden to marry Idolatrous Wives; and the peſtilent Book *Lex Rex* ſaith, that the Elective King is more properly and eſſentially ſuch, becauſe the Kings of the *Jews* were Elective, according as it is written, *Thou ſhalt in any wiſe ſet him King over thee, whom the Lord thy God ſhall chuſe.* Here alſo I intended to ſhew, how weakly the *Anabaptiſts* argue for the Temporal rights of the Saints, becauſe God commanded the *Jews* to ſpoil the *Egyptians*, and

and gave them the Lands of the Idolatrous Nations.

Laſtly, Here had fallen to the ground the ſpecious popular Arguments uſed by the former and latter Rebels in *Great Britain*, for depoſing and murdering Kings, from the examples of ‖ *Saul*, *Agag*, *Jeroboam*, *Jehoram*, and the like, as may be ſeen in * *Spotſwoods* Hiſtory, *Buchanan de Jure Regni*, *Milton*'s *Apologie*, and *Goodwin*'s Vindication of the King's Murder, and many other Pamphlets of the late times, particularly a Collection of ſeveral Speeches delivered at a Conference concerning the power of Parliament; which is nothing but *Doleman alias Parſons* the Jeſuit's *Title to the Crown* tranſproſed.

‖ *Herles Sermon preached before the Commons, Nov.* 5. 1644. *Waiſons Hiſt. Coll. p.* 117, 118.
* *P.* 136, 137.

To conclude, I here deſigned to ſhew how cautious and diſcreet the Miniſters of the Goſpel ought to be in the uſe and application of thoſe Old Teſtament phraſes, which are proper to the *Jewiſh* conſtitution of affairs, leſt by the abuſe or miſapplication of them, they beget falſe or dangerous notions in the mind of their hearers; as many out of ignorance and inconſideration, and ſome out of malice and deſign have done.

Hither I had referred the new Doctrine of Spiritual Deſertion, otherwiſe called the *comings and goings of God*, which is built upon the * Texts, which ſpeak of God's political forſaking the *Jewiſh* Kings, or people, or both; as alſo the great abuſe of the phraſes which ſignifie rarely any thing elſe in the Old Teſtament, but the federal, or relative holineſs of the *Jewiſh* people, ſuch as theſe are, the ‖ *Saints* of God, the *people of God*, the *children*, the *Iſrael*, and the *choſen of God*; all which have been applied by the *Browniſts* and others, with ſo much art, to their own Communions, as to make them believe they were nearer and dearer to God, than the people of the eſtabliſhed Religion; and that We from whom they ſeparate, as well as from the Papiſts, are in compariſon but as * *Edomites*, *Canaanites* and *Egyptians*,

* *Such as* 2 *Sam.* 12. 22. 2 *King.* 21. 13. 14 *Pſal.* 94. 14. *Pſal.* 71. 9. 11. *Eph.* 2. 19.
‖ *As Pſal.* 149. 5, 6, 7, 8, 9. *ſo much abuſed in the late times.*

* *Bancr. dang. poſ p.* 11.

ans (as the *Jews* in their writings call all Christians) and strangers to the Commonwealth of the *Israel* of God.

Here I had also considered the great abuse of the Military Titles of God, as that *he is the mighty one of Israel, the Lord of Hosts, a man of War, strong and mighty in Battel,* &c. All which, though God affected only as a secular Prince and General, and assumed now and then to encourage his chosen people to fight with more resolution against their enemies, yet the Gospel-clarigators of the late times so abused these war-like Attributes of God, as to perswade the deluded people, that he would fight for them, and that the Battels they prosperously fought against their own King, were the ‖ Battels of the Lord. I appeal, for the truth of what I say, to the Pamphlets of the late times, more especially to the *Parliament-Sermons*, which with others of the same nature never Printed, disposed the people of these Nations to act such things in God's name, as the * good Ministers of *Charenton* and *Geneva* declared, were a reproach to the Protestant Religion, and an indeleble scandal to the Protestant name.

‖ *Steph. Marshall on the* 1 *Chron.* 12. 38,39,40.

* *Kings larger Declaration, p.*75.

Lastly, I had here taken notice of the misapplication of *Urim* and *Thummim*, which was a State-oracle, to the Gospel-Clergy; and some other Old Testament-phrases improperly used in the devotions and writings of good and Orthodox men.

In a word, I also designed to shew what an excellent Scheme this notion of the *Jewish Theocracy* is to solve and account for all the passages of the Old Testament, which otherwise seem inexplicable, or harsh to the common way of reasoning among men; such as these are, the falling down of the walls of *Jericho*, after the City had been seven times compassed with *the Ark of the Lord*; the slaughter of the *Assyrian* Army by the Angel of the Lord; the miraculous strength and exploits of *Sampson* against the *Philistines*; and how it came to pass that one of

of his Soldiers was able to ‖ chase a thousand of his Enemies [smitten with panick fear] and two put ten thousand of them to flight. Such likewise are many of the Ceremonial Precepts, which because we can assign no natural reason for them, we are apt to think were needless and arbitrary; whereas God had very good political reasons, why he imposed them upon his people under such severe penalties as he did. As for example, he forbid them to wear garments made of Linnen and Woollen, to round the corners of their Heads, and shave off the corners of their Beards, because the * Idolatrous Priests of the neighbouring Nations did so in the worship of their Gods. For the same reason he forbad them to ‖ build him an Altar of hewn Stone, or with steps, and commanded the Priests at the time of their ministration to put on Breeches, in opposition to the Pagan Rites which he taught his people to abhor, lest they should be * insnared with them. For after the doings of the Land of *Egypt*, or after the doings of the Land of *Canaan*, or after the doings of the ‖ *Zabians*, or other Idolatrous Nations, would he not let them do, lest they should follow after them, but designed by these *Gedarim* or fence-Laws to make their Idolatrous neighbours an abomination to them, and them odious to their Idolatrous neighbours; as of late years the *Chineses* hated the *Tartars* more for the fashion of their Hair, than for invading their Country, and all the mischief they suffered thereupon. Lastly, such is the way which God took, like other Soveraign Princes, to punish the sins of the Fathers upon the Children unto the third and fourth generation; and destroying whole Families for the Rebellion of one man; which things, though they ‖ are fairly solvable without this *hypothesis*, yet they are more easily and naturally solved by it, by conceiving that reasons of State obliged God in his Government to punish Rebels and Traitors in their Families and Posterities, as they

‖ *Deut.* 32 30. *Josh.* 23.10. *Lev.* 26.8.

* *Maim. Mor. Nevoch. p.*3. *c.*37.

‖ *Id. p.*3. *c.*45.

* *Deut.* 12. 30, 31.

‖ *Maim. Mor. Nevoch. l.*3. *c.*30.

‖ *Sanderson's Sermon on* 3 *Kings* 21. 19.

are

are usually punished in all other Governments of the World. I could instance in other particulars, as the *Jewish* Law being so much enforced by temporal rewards and punishments, *&c.* but I here conclude, hoping I have already said and hinted enough to convince you how requisite it is for the understanding of the Scriptures; the prevention and cure of Enthusiasm; the confutation of Heresies and Errors; the peace of the Church; the regulation of Christian devotion; and lastly, for begetting within the minds of men a right apprehension of the Christian Religion, as the most sober and Antifanatical Doctrine that ever was, that all men be taught the difference betwixt the Christian and *Jewish* Oeconomy, *i. e.* that all men be taught to know, and consider the *Jews*, as the chosen and adopted people of the Lord; to whom, and *only to whom pertained the Adoption, and the Glory, and the Covenants, and the giving of the Law, and the Service of God, and the Oracles, and the Prophecies, and the Promises; whose are the Fathers, to whom he spake at sundry times, and in divers manners, and of whom as concerning the flesh,* Christ *came*; Who is God blessed for ever, and to whom and the Father, with the Holy Ghost, be ascribed, *&c. Amen.*

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